But, to complete the ſketch. 'It is eaſy
'to be conceived, that if male children are
'not in a capacity to form any true notions
'of religion, thoſe ideas muſt be greatly
'above the conception of the females: it is
'for this very reaſon, I would begin to ſpeak
'to them the earlier on this ſubject; for if
'we were to wait till they were in a capa-
'city to diſcuſs methodically ſuch profound
'queſtions, we ſhould run a riſk of never
'ſpeaking to them on this ſubject as long as
'they lived. Reaſon in women is a prac-
'tical reaſon, capacitating them artfully to
'diſcover the means of attaining a known
'end, but which would never enable them
'to diſcover that end itſelf. The ſocial
'relations of the ſexes are indeed truly ad-
'mirable: from their union there reſults a
'moral perſon, of which woman may be
'termed the eyes, and man the hand, with
'this dependence on each other, that it is
'from the man that the woman is to learn
'what ſhe is to ſee, and it is of the woman
'that man is to learn what he ought to do.
'If woman could recur to the firſt principles
'of things as well as man, and man was
'capacitated to enter into their *minutiæ* as
'well

'well as woman, always independent of
'each other, they would live in perpetual
'diſcord, and their union could not ſubſiſt.
'But in the preſent harmony which natu-
'rally ſubſiſts between them, their different
'faculties tend to one common end; it is
'difficult to ſay which of them conduces the
'moſt to it: each follows the impulſe of the
'other; each is obedient, and both are
'maſters.'

'As the conduct of a woman is ſubſervient
'to the public opinion, her faith in matters
'of religion ſhould, for that very reaſon, be
'ſubject to authority. *Every daughter ought*
'*to be of the ſame religion as her mother,*
'*and every wife to be of the ſame religion*
'*as her huſband: for, though ſuch religion*
'*ſhould be falſe, that docility which induces*
'*the mother and daughter to ſubmit to the*
'*order of nature, take away, in the ſight of*
'*God, the criminality of their error* *.' As

* What is to be the conſequence, if the mother's and huſband's opinion ſhould *chance* not to agree? An ignorant perſon cannot be reaſoned out of an error—and when *perſuaded* to give up one prejudice for another the mind is unſettled. Indeed, the huſband may not have any religion to teach her, though in ſuch a ſituation ſhe will be in great want of a ſupport to her virtue, independent of worldly conſiderations.